

BILINGUAL NEEDS OF THE KOREAN
IMMIGRANT CHURCHES IN LOS ANGELES

A Professional Project Presented
to the Faculty of
School of Theology at Claremont

In Partial Fulfillment of the
Requirements for the Degree
Doctor of Ministry

By
Si Woo Chung
May 1980

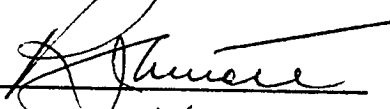
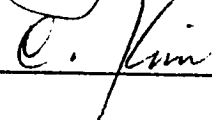
This professional project, completed by

Si Woo Chung

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

April 7 1980
Date


Dean

ACKNOWLEDGMENT

So many individuals have contributed to this project to make it possible. I would like to thank my thesis advisers, Dr. Robert Arnott for his support and constructive criticism and Dr. Chan-Hie Kim for his encouragement and interest in the project who has become a valuable friend and adviser.

I also would like to thank Dr. Dave Burhans, Mr. Wayne Davey, Dr. Harry Kitano, Dr. Dennis Yee, Rev. Howard Yim, the Korean Minister's Association in Los Angeles, the pastors and members of Wilshire Korean Presbyterian Church, Oriental Mission Church, Robertson Korean United Methodist Church, Korean Evangelical Nasung Church, Hollywood Korean Presbyterian Church, and L.A. Berendo Street Korean Baptist Church for their invaluable time, energy, and consultation. A special thanks to Mrs. Susie Wooten for typing the rough draft, to Mrs. Shirley Reagan for the final typing of this manuscript.

A deep appreciation is extended to my family, especially my wife, Sung Sik, and my daughter Susie, without whom this project would have never been accomplished.

TABLE OF CONTENTS

CHAPTER	Page
I. INTRODUCTION	1
Statement of the Problem	1
Purpose of the Study	2
Assumption	3
Definition of Terms	3
Scope and Delimitations of the Study	4
II. BILINGUALISM AND KOREAN-AMERICAN COMMUNITY . .	6
Korean Immigrants in the United States of America	6
Historical Role of Korean Churches in America	9
Theological Factors Related to Bilingualism .	13
Psycho-Social Factors Related to Bilingualism.	15
The Pluralistic Model	18
III. PROCEDURE AND METHODOLOGY	22
Method of the Study	22
Selecting the Sample	22
Instrumentation	23
Data Analysis	24
IV. FINDINGS	25
A. Children Under Twenty-One	25
Socio-Demographic Information	25
Language Fluency	25
Church Attendance	27
Language Preference	27
Exposure to the Media: Korean and English	28
B. Parents	29
Socio-Demographic Information	29
Church Membership	30
Expectation of Language Fluency of their Children	31
Church's Responsibility in Teaching the Language	31

Satisfaction with Their Children's Sunday School Programs	32
C. Ministers	32
Socio-Demographic Information	32
Language Difficulty Faced by the Ministers	33
Membership of the Church	33
Teaching Children with both Languages	34
Presence of Bilingual Programs in the Church	35
V. ASSESSMENT OF FINDINGS	89
VI. CONCLUSIONS	41
APPENDIX	46
A. Questionnaire (Korean and English)	
Part I: For Children Under 21	47
Part II: For the Parents	53
Part III: For the Ministers	57
B. Tables	60
BIBLIOGRAPHY	108

LIST OF TABLES

Table	Page
1. Socio-demographic Information (Children under 21)	60
2. Which is Your First Language?	61
3. Language Fluency: English, Korean	62
4. Language Fluency (Korean) vs. Length of Stay in the U.S.A.	63
5. Language Fluency (English) vs. Length of Stay in the U.S.A.	64
6. Language Preference in Sunday School	65
7. Length of Church Attendance	66
8. Church Attendance	67
9. Should the Korean Churches Teach Korean to Those Who Do Not Understand Korean? vs. Church Attendance in U.S.A.	68
10. Language Preference in Sunday School	69
11. If Both English and Korean Offered, How Would You Prefer it?	69
12. Language Fluency (English) vs. Language Preference in Sunday School	70
13. Language Fluency (Korean) vs. Language Preference in Sunday School	71
14. Do You Think the Korean Churches Should Teach Korean to the Children Who Do Not Understand Korean?	72
15. Language Fluency vs. Do You Think the Korean Churches Should Teach Korean to the Children Who Do Not Understand Korean?	73
16. How Often Do You Listen to Radio Programs and Watch T.V. Programs?	75

LIST OF TABLES

Table	Page
17. Radio vs. Length of Stay in the U.S.A. . . .	76
18. T.V. vs. Length of Stay in the U.S.A. . . .	78
19. Socio-demographic Information (Parents) . .	80
20. Length of Stay in U.S.A. vs. In Which Language Should Your Children be Taught in the Church?	82
21. Church Membership	83
22. Responsibility in the Church	84
23. Should Your Children Speak Korean Well? . .	85
24. What Can You Do to Help Your Children to Speak Korean Well?	86
25. Length of Stay in the U.S.A. vs. What Can You Do to Help Your Children to Speak Korean Well?	87
26. Should the Church Teach Korean?	88
27. In Which Language Should Your Children be Taught in the Church?	88
28. What Do You Think About Sunday School Programs in Your Church?	89
29. Do You Intend to Send Your Children to an Anglo Church?	89
30. Do You Intend to Send Your Children to an Anglo Church? vs. Satisfaction of Sunday School Programs	90
31. Socio-demographic Information (Ministers). .	91
32. Language Difficulty Faced by the Ministers	93
33. Difficult Areas in Using English vs. Length of Stay in the U.S.A.	94

LIST OF TABLES

Table	Page
34. Membership of the Church	96
35. Length of Church (Years)	97
36. In What Language Do You Feel the Children Should be Taught in Your Church?	98
37. Seminary Education Received vs. In What Language Do You Feel the Children Should be Taught?	99
38. Seminary Education Received vs. Language Usage in Sunday School	100
39. Seminary Education Received vs. English Service for Adults	103
40. What Language are you Presently Using in Your Sunday School?	104
41. Do You Have an English Service for the Adults?	105
42. How Long Have You Had Your Own Congregation? vs. Both Languages Used in Sunday School	106
43. How Long Have You Had Your Own Congregation? vs. English Service for Adults	107

2

ABSTRACT

The purpose of the project is to investigate, analyze, and identify the bilingual needs of the Korean immigrant churches in Los Angeles. A total of 283 respondents were surveyed for this study: one hundred fifteen children under 21, 142 parents and 26 ministers filled out the survey Questionnaires.

The findings indicated and supported a strong need for bilingual programs. The children showed a quick linguistic adaption within ten years and mostly desired to be taught in the languages they knew best in the churches. After ten years of residency, only one-half of the children spoke Korean despite the parent's expectation of the children to speak Korean well.

The Sunday School programs for the youth reflected that only a few churches were implementing bilingual programs for their youth. However, most of the respondents saw the need and desired bilingual programs in their churches.

CHAPTER I

INTRODUCTION

Statement of the Problem

There are nearly a half million Koreans in the United States of America today, and a large number of them, about 150,000 people, have settled down in the Los Angeles area since the 1965 Immigration Act. It is estimated that approximately 250 Korean churches have been established thus far in this area.

It seems apparent that a large number of Koreans daily experience not only social, cultural and religious conflicts, but also encounter language difficulty. Many of them have a limited English ability and many suffer severe linguistic shock upon entering the United States. As a result of the language difference, the recent Koreans have a need for bilingual programs which are becoming evident especially for the younger generations. Though many Korean churches have attempted to develop and implement programs for such needs, many churches have not totally committed themselves to the concept of bilingualism yet. One can not deny the necessity of such programs under the present situation, where the children of immigrant parents are learning English quickly while losing Korean slowly.

The lack and inefficiency of the present bilingual programs in the churches have resulted in underachievement

of the English-speaking Korean children in terms of their religious education. Recent Korean church bilingual programs have been difficult or impossible for the English-speaking Koreans to thoroughly understand. Most of the present bilingual programs of the Korean churches do not satisfy the needs of the native Korean children. As a result, children seem to experience passive disinterests, massive frustration, spiritual failure, and dropping out from Sunday school frequently.

On top of this, parents of these children and ministers are helpless. Despite the high educational level of Korean parents, most of them are suffering from the inability to express and articulate their ideas and values in the dominant society. They frequently feel lost and confused trying to make living possible in the United States. They do not seem to know how to cope with the issue.

The Purpose of the Study

The purpose of this study is threefold:

- o To investigate and analyze the issues, concerns, and problems of ministers, parents, and children in regard to bilingual programs of the present Korean churches in the Los Angeles area.

- o To identify the bilingual needs of the present Korean immigrant churches for greater cultural-linguistic sensitization.
- o To enhance the quality of bilingual programs for the present Korean immigrant churches.

Assumptions

The following assumptions are made in conducting this study:

1. that the questions developed for the study reflect an effective evaluation of the bilingual needs of Korean English-speaking children in the Los Angeles area.
2. that the respondents in each case can sufficiently understand the concept of bilingualism in the Korean immigrant churches and that they should properly complete the questionnaire by sharing their honest view.

Definition of Terms

Bilingualism: The ability to communicate in two languages, ranging from a minimal knowledge of either to a higher level of proficiency in both languages.

Communication: 1. The transmission and reception of meaningful information. 2. The ability to understand, to speak, and to respond to the signals of another individual.

Culture: A distinct and unique pattern of customs, traditions, social habits, values, beliefs, and language of any human society.

Evaluation: A systematic procedure of collecting and analyzing information for the purpose of decision-making.

Korean Community: Refers to a group of Koreans in Los Angeles that share a common racial, cultural, and traditional background.

Bilingual Education: In this study, bilingual education is the use of two languages, one of which is English and the other is Korean.

Children of Limited-English-Speaking Ability: Children who speak a language other than English in their home environment and who are less capable of performing school work in English than in their primary language.

Primary Language: The language other than English which is the language which the child learned or the language which is spoken in the child's home environment.

Non-English-Speaking Child: A child who communicates his or her home language only. Such a child is unable to conduct basic conversations in English or to take advantage of classroom instruction in English.

Language-Minority Child: A child whose first language is other than the language of the majority of the society in which he lives.

Bilingual Minister: A minister fluent in both English and the primary language of the limited-English-speaking children in a bilingual program.

Sociolinguistics: The social factors that influence language usage.

Psycholinguistics: The psychological factors that influence language usage.

Scope and Delimitations of the Study

This study is limited to the Korean immigrant churches in Los Angeles currently providing bilingual

opportunities to their congregation. It is also limited to the data gathered and should only be used as they pertain to the selected ministers, parents, and children.

This study is limited to the extent that the sample openly shared their views and feelings in answering the questionnaire. However, this study can be generalizable to the Korean immigrant churches in Los Angeles. And though this study only covers the Korean immigrant churches, a general application can be made to other minorities going through a similar situation.

CHAPTER II

BILINGUALISM AND KOREAN-AMERICAN COMMUNITY

Korean Immigrants In The United States of America

Koreans have been in America less than one hundred years. Warren Kim has divided the early Korean immigration to Hawaii and the American continent into four separate waves:

The first consisted of immigrants to the sugar and pineapple plantations of Hawaii between 1903 and 1905. The second was made up of immigrants to Mexico in 1905; many of these later moved to Cuba; they worked mainly as agricultural laborers. After the Japanese Treaty in 1905, the Japanese advisors to the Korean government made regular emigration illegal. The third wave, therefore, was that of the 'refuge students' who fled from Japanese oppression in Korea between 1910 and 1918; they came to the United States without passports. The fourth were the 'picture-brides,' who were invited between 1910 and 1924 to be married with the earlier immigrants in Hawaii and the mainland United States. Except for this trickle, from the Japanese annexation in 1910 to the overthrow of Japan in 1945, the Koreans were not allowed to travel abroad. These four groups of emigrants were thus the main pioneers and builders of the Korean community in America.¹

Brief demographic data shows that a total of 8,779 Koreans including the sugar plantation laborers, picture-brides, etc., entered the United States of America between 1903 and 1950. The early immigrants came for socioeconomic

¹Warren Y. Kim, Koreans in America (Seoul: Po Chin Chai, 1971), p. 4.

and political reasons, in the hope of returning to their country with large sums of money. However, when Korea came under Japanese rule in 1910, many Koreans sought refuge in the United States of America. By the end of World War II, almost 10,000 Koreans were residing in the United States of America.² Reasons for this massive influx were:

In the first place, there were apparent efforts of the Korean government to export Koreans. Secondly, there were the activities of the Korean Kaebal Hoesa or Overseas Development Companies in recruiting Korean laborers. Thirdly, there was an American, David Deshler, whose main business was to make money through Korean immigration to Hawaii. Lastly, there were undeniable influences to American missionaries upon Korean Christians to immigrate to Hawaii.³

Following World War II, many war orphans, war brides, and students were among those emigrating to Hawaii and the mainland. The 1965 Immigration Act opened the way for more immigrants and by 1970, an estimated 40,700 Koreans were admitted to this country. Between July 1, 1970 and June 30, 1976, an additional 142,500 Koreans are estimated to have immigrated to the United States.⁴

²Kingsley K. Lyu, "Korean Nationalist Activities in Hawaii and the Continental United States, 1900-1945, Part I: 1900-1919," Amerasia Journal IV, 1 (1977), 33.

³Ibid.

⁴Eui-Young Yu, "Koreans in America: An Emerging Ethnic Minority," Amerasia Journal, IV 1 (1977), 117.

At present, there are over 150,000 Koreans estimated to be in Los Angeles alone. According to Yu, Koreans are the third largest ethnic group being admitted to the United States, and over 30,000 people immigrate to the United States every year. Yu pointed out that with the present rate of growth, Koreans in America will reach the half million mark by 1980:

Being predominantly latecomers, Korean Americans are largely Korean-speaking foreign-born adults with an increasing number of native-born children. Consequently, characteristics and problems of the Korean community in the United States are largely patterned by recent immigrants and their families. Many difficulties that Korean immigrants must cope with in getting adjusted to a new life in America are nothing new: language difficulty, job discrimination, culture shock, communication and ideological gap between native-born children and foreign-born adults, etc.⁵

As with most Asian groups, the value system of Koreans is based on Confucianism. This ideal has had a conspicuous effect in the Korean community. Filial piety and collective considerations are given greater weight than individualized concerns. Hence, the interdependence rather than independence is stressed. National characteristics of the Koreans tend to be endurance, moderation, and intensity. The concept of yin and yang plays an important part in a Korean's life because:

In day-to-day living, this outlook confers a timeless value, equal emphasis is given to the past, present, and future. Thus, the past is characterized by ancestor

⁵Ibid., p. 129.

worship; the present by earning one's daily living; and the future by placing a priority on their children's education.⁶

Furthermore, this notion contributes to and rigidifies the Korean-American's attitude of nationalism. Though the patriarchal structure is beginning to breakdown, it is still strongly emphasized among many families.

The Korean values and customs are often in conflict with those of western culture upon arriving in this country. Korean parents already have their set ways of thinking and behaving. Thus, the family system usually remain paternalistic and conventional rather than egalitarian.

Historical Role Of Korean Churches In America

The history of the Korean church in America shows that the church has put an emphasis not only on religious matters, but also on social issues. This meant that the church played a vital role in maintaining the culture, language, and value system of the Korean.

There were numerous factors contributing to the rapid growth of the churches even from the beginning of the settlement in America. The local societies for Koreans and the sworn brotherhoods arose out of a need to defend and protect their countrymen from other nationalities.

⁶Beverly C. Yip, Understanding the Pan Asian Clients (San Diego: Union of Pan Asian Community, 1978), p. 48.

However, problems began to arise with the local societies who being unable to transcend the narrow scope of localism later forgot their primary objectives of protecting the mutual interests of their fellow countrymen. Those coming from common localities in Korea cliqued together to the exclusion of others, thus becoming a source of weakness for Korean communities in the later years.⁷

In contrast to the Chinese communities abroad and to some extent the Japanese as well, Korean society in the United States was largely lacking in clan association, merchant guilds, district or regional associations and lodges, and gentry-type benevolent associations. In their absence, many of their social functions and services were performed by Korean Christian churches. Missionaries and, later Korean Christian pastors established chapels on plantations employing large numbers of Koreans in Hawaii, where they soon became the centers of organizational structure of Korean society and reflected all of the schismatic factionalism prevalent within it.⁸

Furthermore, the clan associations and organizations by sworn brotherhoods were found to be ineffective in dealing with the white Americans. Hence, Christianity might have been used "as a means of gaining sympathy from the white Americans."⁹

⁷Lyu, p. 44.

⁸Linda Shin, Koreans in America, 1903-1945 (Los Angeles: Asian American Studies Center, UCLA, 1971), p. 201.

⁹Hyung-chan Kim and Wayne Patterson, The Koreans in America: 1882-1974 (Dobbs Ferry, NY: Ocean, 1974), p. 1.

One of the first services established by the churches were Korean language schools. According to Lyu, there were three reasons for this:

First, by learning the Korean language in addition to going to English-speaking schools, these children could become interpreters for their parents. In the second place, learning Korean history, culture and language could hopefully kindle a Korean spirit in the children's minds. Finally, like Chinese and Japanese language schools would become symbols of Korean national independence.¹⁰

The pastors, who were the most literate acted as teachers using the Bible and hymnals as textbooks. Church buildings were used as classrooms and the language schools functioned as a part of the church work. But, the language schools resulted in enactment, in November 1920, which prohibited continuation of the foreign language schools. Many Korean language schools were gradually diminishing. Lyu gives two reasons for this: the zeal of the first generation Korean immigrants died with them, and the second and third generation Koreans seldom found it necessary to know the Korean language.

Another role that church played was political. Every church without exception participated in politics. This probably was due to the fact that Korea was Japan's colony for 35 years and everyone abroad was involved with the independence movement. So:

¹⁰Lyu, p. 47.

from the beginning of the separatist movement to August 1945 when Korea was freed from the Japanese colonialism, the members of the Korean Christian church were an indispensable part of the Korean national independence movement abroad. . . . As evidence they pointed to their Korean church as a symbol of independence from foreign domination and of self-government in administration of their own affairs.¹¹

But, problems arose as a result of mixing politics with religion. There were few trained personnel in Korean Christian ministry until 1919. Then, Min, who was an ordained minister, appointed men into the leadership of the Korean Christian churches:

The ordained pastors handpicked for their political and personal loyalty to Rhee [Seungman] soon began to turn churches into club-houses for political lectures. Church services officiated by them usually began with a topic of political nature and ended with announcement for political activities in connection with the Dongjihoi or the Comrade Society, a political organization established on July 7, 1921 by Rhee to support his Korean national independence movement.¹²

There were 155 churches listed in the 1977 Korean Directory of Southern California. This list has grown to over 200 churches by January, 1979.¹³

Many ministers are involved with the daily activities of immigrants where problems range from social, financial, and cultural adjustment.

¹¹Kim and Patterson, p. 131.

¹²Ibid.

¹³The Korean Directory of Southern California (Los Angeles: Keys, 1977, 1979), pp. 632-644.

At present, although their scope and effectiveness would be difficult to estimate, Korean churches in the United States are the major social organizations which meet the needs and provide services for many Korean residents. Even though the nature and extent of need-meeting and problem-solving activities vary among the churches, depending upon the sensitivity and resourcefulness of the ministers and core church members, Korean churches in the United States are visible, viable, and vital social organizations. They fill the existing void in Korean communities across the land in the absence of kinship ties and other networks of help available in the home country.¹⁴

Thus, the existing churches are playing a vital part in meeting the various needs of the immigrants.

Theological Factors Related to Bilingualism

Although very little is written on the theological foundation of bilingualism, many examples of bilingualism can be drawn from an examination of the biblical times.

Names, words, and phrases from languages other than Hebrew and Greek frequently occur in scripture:

Ahasuerus had his edict written to every province in its own script and to every people in its own language (Esther 3:12). Nehemiah found that where the Jews had taken wives from Ashod, Ammon, and Moab, their children could not speak the language of Judah but spoke the language of each people (Neh. 13:23-24). Officials in besieged Jerusalem besought the Assyrian envoys to speak in Aramaic rather than in Hebrew (II Kings 18:26). The gospels tell that the inscription above the cross was in Greek, Latin, and Hebrew.¹⁵

¹⁴Bok Lim Kim, "An Appraisal of Korean Immigrant Service of Needs," Social Casework, LVII (March 1976), 143.

¹⁵A. Jeffery, "Language of the Bible, in The Interpreter's Dictionary of the Bible (New York: Abingdon Press, 1962), III, 70.

According to Moreau, Jesus and his disciples spoke Aramaic, a language closely related to Hebrew, and similar to the Arabic spoken throughout the Middle East today. He ascertains it is very unlikely that any of them were at all fluent in any other tongue, because Hebrew became a classical language.¹⁶

It is speculated that the earliest Jews that were dispersed into the Hellenistic world were bilingual. Because many did not speak Hebrew, the Jews must have adopted languages from the regions they were born:

Now there were Jews living in Jerusalem, devout men, from every nation under heaven. And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language. And they were amazed and marveled, saying, "Why, are not all these who are speaking Galileans? And how is it that we each hear them in our own language to which we were born?"¹⁷

These Jews were Parthians, Medes, Elamites, residents of Mesopotamia, Judea and Cappadocia, Pontus and Asis, Phrygia and Pamphyliz, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs.¹⁸

¹⁶Jules Laurence Moreau, Language and Religious Language (Philadelphia: Westminster Press, 1961), p. 186.

¹⁷Charles Caldwell Ryrie, The Ryrie Study Bible (Chicago: Moody Press, 1978), p. 1646.

¹⁸Ibid.

One can infer that the Jews living in Jerusalem, "from every nation under heaven," spoke at least two different languages. They probably spoke Aramaic and the respective languages of the regions in which they were born. Immediately after the utterance of the different languages, Peter stood up to preach. There was no mention of translators being present which implies that these men spoke and understood a common language outside of their national language. Also, "Paul was a Jew, and his religious orientation, Jewish first and then Christian, structured his thinking in such a way that it has become almost a tradition that he was bilingual."¹⁹

Psycho-social Factors Related to Bilingualism

The primary goal of bilingualism in the public educational system is to allow children of limited English speaking ability to participate successfully in the learning process. One of the major objectives of bilingual education today is to enhance the child's self image and esteem for his own culture.

Lambert points out the two types of motivation for learning another language: instrumental and integrative:

His motivation to learn is thought to be determined by both his attitudes and by the type of orientation he has toward learning a second language. The orientation

¹⁹Moreau, p. 186.

is instrumental in form if, for example, the purposes of language study reflect the more utilitarian value of linguistic achievement, such as getting ahead in one's occupation, and is integrative if, for example, the student is oriented to learn more about the other cultural community, as if he desired to become a potential member of the other group.²⁰

Larson and Smalley (1972) state that becoming bilingual is one important process among many by which dealienation takes place.²¹

Until 1962, researchers generally expected to find all sorts of problems and they usually did. Bilingual children, relative to monolinguals were behind in school, retarded in measured intelligence, and socially adrift.

However, Lambert and Klineberg (1967) conducted a rather comprehensive international study of the development of stereotyped thinking in children. They found that rigid and stereotyped thinking about in-groups and out-groups starts during the pre-school period when children are trying to form a conception of themselves and their place in the world. The researchers stated that the child brought up bilingually and biculturally will be less likely to have good versus bad contrasts impressed to him when he starts wondering about himself, his own group, and others:

²⁰Wallace Lambert, The Effects of Bilingualism on The Individual (Rowley, MA: Newbury House, 1972), p. 225.

²¹Donald N. Larson and William A. Smalley, Becoming Bilingual (South Pasadena: William Carey Library, 1972), preface, p. 32.

In conclusion, the bilingual child in other words may well start life with the enormous advantage of having a more open, receptive mind about himself and other people.²²

Lambert and Ansfeld (1969) found that French-English bilingual children in the Montreal setting scored significantly ahead of carefully matched monolinguals on both verbal and nonverbal measures of intelligence.²³

Other researchers, Torrance, et al. (1970), Balkan (1970), Ianco, Worral (1970), indicate and support Lambert and Ansfeld. They all indicate that bilingual children show definite advantages on measures of "cognitive flexibility," "creativity," or "divergent thought."²⁴

The ability to use more than one language involves skills utilizing a special set of aptitudes. The various social attitudes, values, and norms are speculated to be intimately involved in learning a foreign language. On the other hand, the process of becoming a bilingual can involve major conflicts of values and allegiances:

If he is progressing towards bilingualism he encounters similar pressures that may affect his self-concept, his sense of belonging and his relations to two cultural-linguistic groups, the one he is slowly leaving, and the one he is entering. The conflict exists because

²²Lambert, p. 230.

²³Moshe Ansfeld, Psycholinguistic Perspectives On Language Learning, Valdman Ed., 1966, pp. 107-119.

²⁴J. Fishman, Language Loyalty in the U.S.A. (Hague: Moulton, 1966), p. 151.

so many of us think in terms of in-groups and out-groups, or of the need of showing allegiance to one group or another, so that terms such as own language, other's language, leaving and entering one cultural group for another seem to be appropriate, even natural, descriptive choices.²⁵

During the socialization process, children develop feelings of belonging, which schools may nurture by utilizing and developing the particular language skills and experiences that are part of a child's first sense of identity. Therefore, bilingualism can be a way of enhancing the self-esteem of the child because one has the choice of speaking either one language or the other. Thus, bilingualism in education becomes not a means to appreciate one's culture but also a way of enhancing one's self-image and esteem.

The Pluralistic Model

Banton's six orders of race relations describes the development of the interactional patterns of two different cultures: peripheral contact, institutionalized contact, acculturation, domination, paternalism, and integration.²⁶

The concept of "melting pot" was based on Anglo conformity and ethnocentrism. The notion proposes that the immigrants coming to the United States intermix and

²⁵Lambert, p. 229.

²⁶Harry Kitano, Race Relations (Englewood Cliffs: Prentice-Hall, 1974), p. 44.

"melt," creating a new race called, "the American." This assumption originated from a drama written by Israel Zang entitled "the melting pot."

In practice, as it is with many theoretical frames, the idea became invalid. This was a product of existing social and racial prejudice, discrimination, and segregation which created boundaries for free interaction.

The "melting pot" assumed the gradual disappearance of the immigrant cultures into the "American culture." Kitano states as an individual is socialized to the beliefs and behaviors of his own family and society, he begins to feel that what he and his group do is a "natural thing," and so he begins to judge others from this standpoint. Ethnocentrism becomes inevitable for any culture since the very standard one uses to judge others is part of the culture he has observed.

As a result, most of the immigrant groups experienced severe racism throughout American history. The Italians, Polish, and Irish were among the targets of racism. The antiethnic groups, i.e., The American Protective Association (1880), Immigration Restriction League (1894), or Ku Klux Klan (1920), were established to restrict immigration of the ethnic groups. Many legislative laws were passed to exclude Chinese, Japanese, and

other Asian and Pacific Islanders.²⁷

Acculturation is part of a socialization process where one develops a sense of belonging and a sense of identity. Racism quite possibly can occur due to fear of difference, ignorance, and when groups become economic, social, political threat to another group.

Kallen in 1905 rejected the melting pot as the correct model for American society.

Instead, he was impressed by the ability of ethnic groups to adopt to particular regions and to preserve their own language, religion, communal institutions, and ancestral cultural. Yet they also learned the English language, communicated with others readily, and participated in the overall economic and political life of the nation.²⁸

He argued that the pluralistic model represented true democracy for the individuals in the different ethnic groups.

And so came into being the ethnic church, conducting services in the native language; the ethnic school for appropriate indoctrination of the young, the newspaper published in the native tongue, the mutual aid societies, the recreational groups, and beneath the formal structure, the informal network of ethnically enclosed cliques and friendship patterns which guaranteed both comfortable socializing and the confinement of marriage within the ancestral group.²⁹

²⁷A. T. Kopan, "Melting Pot": Myth or Reality? (Berkeley: McCutchan, 1974), p. 42.

²⁸Kitano, p. 60.

²⁹Ibid., p. 59.

Other writers such as Anderson also negated the melting pot theory:

Why, in the name of American and Christian ideals and principles of justice, should any American black, Native American, Slovak-American, or Italian-American be told, in effect, that he must abandon his own cultural apprehension of values and become an Anglo-Saxon in order to be an "American"? If the "melting pot" theory of American ever made sense (a dubious position), it surely makes no sense now.³⁰

Kallen and Anderson maintained that the ethnic membership gives a special significance for the individual's personality satisfactions and development. They contended that according to American ideals of democracy, an individual has the right to be different yet remain equal. Kallen further stated that the "competition, interaction, and creative relationships among the various cultures will continue to stimulate the nation."³¹

Cultural pluralism, where one simultaneously maintains the language, value, and custom of both cultures, may be optimal for an ethnic minority in America. The pluralistic model probably is the most desirable model for the Koreans in America.

³⁰Andrew W. Greeley and Gregory Baum, Ethnicity (New York: Seabury Press, 1977), p. 95.

³¹Kitano, p. 60.

CHAPTER III

PROCEDURE AND METHODOLOGY

Method of the Study

The descriptive research method was utilized for the purpose of accurately assessing a situation or area of interest. This research not only provided a description of a situation but also aimed at finding relationships between the variables tested, testing hypothesis that were previously made, and making predictions and implications.

Selecting the Sample

The study sample was collected from different Korean churches and from the Korean Minister's Association in Los Angeles, namely Wilshire Korean Presbyterian Church, Oriental Mission Church, Robertson Korean United Methodist Church, Korean Evangelical Nasung Church, Hollywood Korean Presbyterian Church, Los Angeles Berendo Street Baptist Church, and Korean Minister's Association. A total of 283 sample questionnaires were collected from three different groups. One hundred fifteen persons were children under ages of twenty-one; 142 persons were parents; and 26 were ministers. In order to be included in the sample, respondents had to be of Korean descent, either children

under 21, or be a parent of children under 21; and ministers had to have their own church.

Instrumentation

A close-ended survey questionnaire was used to collect information (Appendices). The survey was divided into three different sections for the parents, children under twenty-one, and for the ministers, respectively. The appropriate sections were distributed to the appropriate sample population. The survey was designed in English first and was translated into Korean. The purpose of such a survey was fivefold.

1. To collect detailed factual information describing the bilingual needs of children, parents, and ministers at Korean immigrant churches.
2. To identify any assimilation patterns and differences among the children, parents and ministers.
3. To assess the presence of bilingual programs in the churches.
4. To discuss the implications of findings.
5. To suggest and recommend the implementation of bilingual programs.

The survey had 14 questions for children under 21 ages, 11 questions for parents, and 10 questions for the ministers. Each questionnaire took about three minutes to complete.

Data Analysis

The Statistical Package for the Social Sciences, SPSS, was used to tabulate the frequencies, cross tabulations, and statistical significance.

CHAPTER IV

FINDINGS

This chapter is divided into three different sections: A) Children Under Twenty-One; B) Parents; C) Ministers. It reports the findings on the following areas: the churches' role perceived by the respondents, language preference in the church, the presence of bilingual programs and the needs analysis of such programs in the churches.

A. CHILDREN UNDER TWENTY-ONE

Socio-demographic Information (Table 1)

Of the 155 respondents, 22 percent were between the ages of 12 and 15, 45 percent were between the ages of 16 and 18, and 33 percent were between the ages of 19 and 21.

More female respondents (62%) participated in this study than male respondents (38%). About 85 percent of the respondents were born in Korea and 15 percent were born in the U.S.A.

More than half of the respondents have been in the U.S.A. for 5 years or less. The majority of the respondents (80%) have been in the U.S.A. for 10 years or less.

Language Fluency (Tables 2-3)

About 83 percent of the respondents stated Korean

as their mother tongue. However, only 55 percent stated they spoke Korean fluently, 53 percent read Korean fluently, and about 50 percent wrote Korean fluently. Even though only 17 percent stated English as their mother tongue, 47 percent spoke English fluently, 44 percent read and 46 percent wrote English fluently.

Roughly about 16 percent of the children under 21 could not speak or read Korean fluently and about 32 percent could not write the language fluently. The findings show that there are slightly more Korean-speaking than English-speaking youth in the Korean churches.

Despite their recent arrival, about 25 percent stated they could not speak Korean fluently within 5 years of their stay in the U.S.A. Within 10 years, only 45 percent of the respondents stated they could speak Korean fluently. Their ability to read and write Korean decreased at a faster rate than the ability to speak Korean as the length of stay in the U.S.A. increased (Table 4).

About 17 percent of the respondents stated they could speak English fluently within 5 years and about 55 percent stated they could speak English fluently within 10 years of their stay in the U.S.A. (Table 5). However, among the respondents who resided in the U.S.A. for 5 years or less, 80 percent preferred to be taught in Korean, and 34 percent preferred to be taught in English (Table 6).

Church Attendance

Two-thirds of the respondents stated they had been going to church for less than 5 years in the U.S.A. and about half of the respondents stated the same in Korea. However, of the 60 (52%) respondents, 48 respondents had never attended a church in Korea (Table 7).

About 36 percent of the respondents stated they go to church more than once a week, 58 percent stated they attend church once a week, and about 5 percent stated they attend church twice a month (Table 8).

About 89 percent attended church for less than 10 years in the U.S.A. The findings show that the longer one attended church in the U.S.A. the stronger one felt about the church taking responsibility in teaching the Korean language (Table 9).

Language Preference

Forty-three percent of the respondents stated they preferred Korean in their Sunday school. About 30 percent of the respondents preferred English and 25 percent had no particular preference (Table 10).

Almost 65 percent of the respondents stated they preferred to be taught in both languages simultaneously. About 28 percent preferred to be taught on alternate days, and 4 percent preferred alternate years (Table 11).

Sixty-four percent of the fluent English speaking respondents preferred to be taught in English (Table 12) and about 62 percent of the fluent Korean-speaking respondents preferred Korean (Table 13). However, the longer one stayed in the U.S.A., the higher the preference was to be taught in English. In fact, after 10 years, no respondents preferred to be taught in Korean but preferred English (Table 6).

Almost 80 percent of the respondents stated that the Korean churches should teach the Korean language to the children who do not understand Korean. And about 6 percent stated the church should not teach the language (Table 14).

About 40 percent of the fluent English-speaking respondents and about 57 percent of the fluent Korean-speaking respondents stated that the church should teach Korean to those who do not understand Korean. Among the negative responses, 43 percent were fluent English-speaking respondents and about the same percentage were fluent Korean-speaking respondents. However, among the non-fluent Korean-speaking respondents, none were opposed to the idea (Table 15).

Exposure to the Media: Korean and English

About 6 percent of the respondents listened to the Korean radio programs and about 20 percent watched Korean T.V. programs frequently. However, about 60 percent of the

respondents listened to the radio in English and over 50 percent watched T.V. in English frequently. A small percentage never watched T.V., either in Korean or in English, nor listened to the radio in English. However, about 43 percent of the respondents never listened to the radio programs in Korean (Table 16).

All the frequent Korean radio listeners had been in the U.S.A. for 5 years or less. The frequency decreased as the respondents' stay in the U.S.A. increased. Most of the English radio listeners had stayed in the U.S.A. for over 10 years. Again, the frequency decreased as the respondents' stay in the U.S.A. increased (Table 17).

The result was about the same for the television programs except that the Korean television programs were viewed more frequently by the respondents who had resided in the U.S.A. for more than 10 years. Everyone watched television in English either seldom or frequently regardless of the length of their residence in the U.S.A. (Table 18).

B. PARENTS

Socio-demographic Information (Table 19)

Of the 142 respondents, 12 percent were between the ages of 24 and 30, 39 percent were between the ages of 31 and 40, 30 percent were between the ages of 41 and 50, 12

percent were between the ages of 51 and 60, and about 6 percent were above age 60.

About 60 percent of the male respondents and 40 percent of the female respondents participated in this section.

A little over 50 percent of the respondents stated they had resided in the U.S.A. for five years or less and about 30 percent stated they had been in the country between 5 and 10 years. Over 5 percent had been in the U.S.A. for 20 years or more.

About half of the respondents desired their children to be taught in both languages with the exception of those who resided in the U.S.A. for more than 20 years. In fact, the concept of bilingualism was most preferred among the respondents who had resided in the U.S.A. for 6 to 15 years (Table 20).

Church Membership

About 16 percent of the respondents stated they were new members and 80 percent of the respondents stated they were baptized members (Table 21).

A little over 60 percent of the respondents had some kind of responsibility in the church either as a deacon, exhorter, elder, choir member, or Sunday School Teacher. Forty-five percent of the respondents stated they were responsible as deacons in the church (Table 22).

Expectation of Language Fluency of Their Children

Almost 95 percent of the respondents stated that their children should speak Korean well (Table 23). Twenty percent of the respondents stated they would send their children to Korean language schools to teach them to speak Korean well. About 65 percent stated they would teach and use Korean at home and only about 6 percent stated they did not know what to do to help their children to speak Korean fluently (Table 24).

The findings showed that the longer one stayed in the U.S.A., the stronger was the tendency for the respondents to rely on language schools to teach Korean to their children (Table 25).

Church's Responsibility in Teaching the Language

Seventy-three percent of the respondents strongly agreed and about 25 percent agreed that the church should teach Korean to their children. Only one percent disagreed (Table 26).

About 51 percent of the respondents felt the church should teach their children in both languages, about 40 percent preferred Korean, about 6 percent preferred English, and only 3 percent stated their children should be taught in the language their children knew best (Table 27).

Satisfaction with Their Children's Sunday School Programs

Only about 39 percent of the respondents expressed that they were satisfied with their church programs, and about 41 percent stated they were satisfied but wanted to see some changes. Five percent of the respondents were not satisfied at all with their Sunday School programs. A noticeable percentage of the respondents (15%) did not respond (Table 28).

About 10 percent of the respondents stated they intended to send their children to an Anglo church, and about 76 percent did not intend to send them to an Anglo church. Over 12 percent stated they did not know what they intended to do (Table 29).

But among the 56 (39%) "very satisfied" respondents, 9 (16%) wanted to send their children to an American church, and 1 out of the 7 (5%) "not satisfied at all" respondents wanted to send their children to an American church. The middle group, "satisfied but needs change" showed most ambivalence in terms of deciding to send their children to an American church (Table 30).

C. MINISTERS

Socio-demographic Information (Table 31)

Of the 26 respondents, 15 percent were 40 years old and under, 23 percent were between the ages of 41 and 50,

31 percent were between 51 and 60, and about 20 percent were 61 years and older.

Over ninety percent of the respondents were male. Only one respondent was a female.

It was found that about 46 percent of the respondents received their seminary education in Korea only, about 8 percent were educated in the U.S.A. only, and about 46 percent were educated in both countries.

Most of the ministers were recently arrived immigrants. About 77 percent had resided in the U.S.A. for 10 years or less.

Language Difficulty Faced by the Ministers

About 90 percent of the respondents stated they had trouble with English. The church administration and management (35%), difficulty with the language in general (23%), and dealings in social life (19%) were the three most common problems they cited (Table 32).

As expected, the longer one stayed in the U.S.A., the less problems they faced with using English. Still, two respondents (8%) who had resided in America for 16 to 20 years stated they had language problems in church administration and management (Table 33).

Membership of the Church

Of the 26 respondents, 18 (69%) had churches with

less than 150 members. Only 4 (15%) respondents had churches with more than 300 members (Table 34).

Fifteen churches (58%) have been in existence for less than 5 years, and 5 (19%) churches have been in existence for 6 to 10 years. Five (19%) churches have been in existence for 15 years or more (Table 35).

Teaching Children with Both Languages

It was found that about 65 percent of the respondents felt the children should be taught in both languages, and about 31 percent felt they should be taught in Korean. However, no respondent stated the children should be taught in English (Table 36). It made no difference whether the respondent was educated in both countries or not. The respondents were equally divided between using Korean only or using both languages in their church. The proponents of the bilingual programs were the ones educated in the U.S.A. only (Table 37).

But, in actuality, the ones that were educated in both countries showed twice as high a rate for the existence of bilingual programs for the youth under 21 than those educated in Korea only. This rate sometimes tripled. The findings showed the respondents educated in Korea had a much higher rate in having Korean speaking programs (Table 38).

Among those who planned to have English-speaking programs, 71 percent were educated in both countries and about 29 percent were educated in Korea only (Table 39).

Presence of Bilingual Programs in the Church

It was found that about 38 percent of the college departments, 46 percent of the junior and senior high school departments, 54 percent of the elementary school departments, and 65 percent of the kindergarten departments were using both languages in the Sunday Schools. The existence of the bilingual program decreased as the grades in school got higher and the presence of the Korean-speaking programs also increased as the grades got higher. The presence of English-speaking programs were hardly visible with the exception of a few churches (Table 40).

Only one church (4%) had an English service for adults, 16 (62%) stated they did not have any and did not plan to have any in the future. Only 7 (27%) stated they did not have one yet but planned to have it in the future (Table 41). A surprising finding was that 4 churches out of 5 that have been in existence for 15 years or more stated they did not plan to have any English service for the adults in the future (Table 43).

CHAPTER V

ASSESSMENT OF FINDINGS

An assessment of the findings serves to substantiate the bilingual needs of children, parents, and ministers at Korean immigrant churches. The need for bilingual program will become evident especially for children under age 21 in the near future, if not immediately.

A total of 283 cases were collected for this study. Fifty percent of the cases consisted of children under 21. About 85 percent of these children were born in Korea (Table 1). As could be expected, the Korean language is the mother tongue for almost 83 percent of these children (Table 2).

Their length of stay in the U.S.A. varied. However, the findings showed that most respondents in this age group were recently arrived immigrants. The findings indicated that almost 60 percent of these children had resided in the U.S.A. for 5 years or less, and a total of 80 percent had resided in the U.S.A. for 10 years or less (Table 4).

In this survey, then, the majority of the respondents in this age group were recent immigrants, initially speaking primarily Korean. They showed, however, a quick linguistic adaptation once they entered the American system.

About 25 percent lost fluency in Korean within 5 years of their stay (Table 4). For example, if a Korean child immigrated to the U.S.A. at the age of 5, by the age of 12 he very possibly could have already lost his fluency in Korean. The findings further showed that 45 percent, almost one-half, of the respondents lost their fluency within 10 years.

Concomitantly with this loss, however, is the acquisition of English fluency by the respondents. Seventeen percent of the children spoke English fluently within 5 years. Furthermore, about 55 percent spoke this adopted language fluently within 10 years.

The process no doubt can be contributed to numerous psycho-social factors. The influence of media, for example, cannot be overlooked. The findings showed that all the children regardless of their length of residence in the U.S.A., watched television in English. The findings also showed that with regards to another form of mass media, radio, over 60 percent of the children listened to English radio frequently. Over 40 percent never listened to Korean radio anymore.

Assessing the situation in the churches, as more of the children become comfortable with English at the expense of their fluency in Korean, the language preference of this age group as far as Sunday school instruction will change. As could be expected, most of the fluent English speaking

children preferred to be taught in English (Tabel 12). The findings showed that all children living in the U.S.A. for 10 years or more preferred to be taught in English.

Naturally it was shown that children preferred to be taught in the language they knew best. Thus in the church, if a child's first language was English, he would prefer to be instructed in English; and if a child was more skilled in Korean, he would prefer to be instructed in Korean even though the child was bilingual. Therefore, it can be seen that among the respondent category of under 21 years of age, there is marked difference in language preference.

The findings of this survey also assess the availability of bilingual programs as well as the perceived need for them by the parents and ministers who traditionally wield the decision making power in the churches. There existed a wide gap between the expectation of the parents and the children. Of the parents, 95 percent wanted their children to speak Korean fluently. In addition, only 6 percent of the parents felt teaching in English was preferable for their children despite the fact that a large number of fluent English speaking children preferred English.

Both the children and the parents felt the church should teach Korean to those who do not understand the language. There appeared to be agreement there. Interestingly, there was a tendency on the part of the parents

to rely on institutions other than the family to teach Korean to the children (Table 24).

While the respondents generally desired a bilingual program in their churches, a high number of parents and ministers wanted to teach in Korean only. In fact, some ministers were dogmatic about using Korean regardless of the desires of their members. The assimilation process among the ministers seemed to be slow. All of them surveyed had some problems with English, even after twenty years of residence in the United States. Four out of five ministers who have had a church for more than fifteen years said that they did not plan to have an English service for adults in the near future. The reasons for their response is not clear, but it can be speculated that the response may be due to their resistance or their fear to assimilate. As could be expected, the ministers who were educated at least partially in the U.S.A. were much more open to having bilingual programs in their churches than the ministers educated solely in Korea.

There was almost a unanimous consent among both the children and the parents that the church should teach the Korean language to those who did not understand. This could be due to their strong desire to maintain the Korean language among their upcoming generations. There are quite a number of churches that are teaching Korean at the

present. However, one wonders and questions whether teaching the language should be the church's function.

As was pointed out earlier, there is a growing number of English speaking youth in the churches. Although reliance on English increased with year in residence in the U.S.A., the existence of bilingual programs, i.e., utilizing English and Korean, actually decreases as the grades in school increases (Table 40). The presence of English speaking programs were hardly visible.

In assessing the response of the churches to this situation, a number of them are attempting to fill the existing linguistic gap (Table 40). The Sunday school program in those churches reflected that they were in fact implementing bilingual programs for their youth. However, the findings show that 46 percent of the junior high, 50 percent of the senior high, and 58 percent of the college age Sunday school students are in classes using Korean only.

An encouraging finding is that seven churches included in the survey (27 percent of the total) planned to institute bilingual services in the near future.

It was found that more than half of the parents stated that they wanted some things changed in the youth programs at their churches. A noticeable number of the "satisfied" respondents wanted to send their children to an American church (Table 30). This would possibly indicate a dissatisfaction with the programs at Korean churches.

CHAPTER VI

CONCLUSIONS

This survey dealt with the bilingual needs of children, parents, and ministers at Korean immigrant churches. Certain assimilation patterns displayed by these distinct groups became apparent. Similarities as well as differences in these patterns were delineated by the findings of this survey.

While the churches stressed Korean language in their programs, possibly as a way of perpetrating traditional culture, an adverse effect may be the alienation of a segment of its membership. More specifically, the survey indicated that as the Korean immigrant population resided in the U.S.A., fluency in the Korean language dropped off. The point was well illustrated by the under 21 year age bracket. What evolved, then, is a segment of the membership that communicates in English, either by preference or necessity. Although one cannot understate the value of the churches' role in a historical and theological context, the contemporary need for bilingual programs cannot be ignored.

As indicated in the findings, certain progress has been made in the provision of bilingual programs. Further implementation could possibly be aided by the following recommendations.

One possible avenue to pursue is the institution of in-service training programs for the ministers. Hopefully, such in-service training could increase their sensitivity to the needs, issues, and problems of English speaking Korean children. While the churches' intent may be to preserve Korean culture in upcoming generations, many English speaking children are faced with cultural and linguistic barriers precipitating their exodus.

Such in-service training could perhaps help open communications to the membership. It could, perhaps, aid in assessing short and long term goals in bilingual programs. Recognizing that the needs will persist, another possibility is the inclusion of the leaders of future to provide continuity to these programs.

Another recommendation would be to hold workshops between the Korean speaking and English speaking members. This would promote greater understanding of each other and provide a forum for an exchange of both language and culture.

Along the same lines but on a broader scale could be the establishment of inter-church communications. This could be done on either a formal or informal basis. A committee drawn from participating churches could be formally charged with the bilingual issue. On an informal basis, perhaps interested persons could meet periodically

for discussion. Not only could participants discuss bilingualism, but they could also address other common concerns.

A likely possibility, given that there is inter-church communication, is that one church which has implemented bilingual programs with success could serve as a model for others. In that instance, pitfalls may be avoided and a successful program could be built upon. In the area of Sunday school education, for example, information on curriculum, materials, methodology, and teacher training programs could be passed on.

A mechanism that encourages the youth to actively participate in the decision-making process would also be beneficial. As the youths become more acculturated, their ideas and input will be an asset in the administration and planning of church programs.

It would also be helpful to identify resources outside of the church that teach Korean. This would partially relieve the church of its traditional assumption of full responsibility for the maintenance of the language. Furthermore, the churches could arrange formally for its members to participate in such programs.

In summary, the following recommendations were made:

1. In-service training for ministers and interested parties.

2. Workshops to promote understanding across linguistic and cultural barriers.
3. Inter-church communications
 - a) formal
 - b) informal
4. Use of existing programs as models.
5. Youth participation in decision making process.
6. Use of outside resources.

The purpose of this study was to investigate the need for and problems of bilingual programs in Korean churches in Los Angeles. Hopefully, such an understanding will enhance the quality of these programs. As often happens, however, this study not only provides factual data but also poses questions necessitating additional research. For example, further investigation into the reasons ex-members left a church seem indicated, for dissatisfaction involved may arise out of language and cultural barriers and biases. In addition, more information regarding the perceived effectiveness of the church in meeting the various needs of the membership should be obtained.

Another topic which should be explored further is the reacquisition of fluency in the Korean language some years after it had been lost. This appears to be a fairly common occurrence in this community and warrants further consideration.

After considering bilingualism in this Korean setting, one begins to suspect that the issues brought out are not unique to the Korean culture. The examination of the problems facing other ethnic groups and the approaches employed could be useful. Similarities in assimilation patterns and bilingual approaches per se could possibly result from such comparison.

In addition, concerns and issues revolving around bilingualism in the church may be paralleled in other facets of the assimilation process. There may be applications in the bilingual programs found in the public school system, public health services, and social services and vice-versa.

In closing, one cannot lose sight of one fact. Although the role of the Korean church in the U.S.A. may be undergoing change, what has been the traditional priority must remain the residual function. That priority is the spiritual enrichment of its members. The implementation of bilingual programs, then, must be made in the context of this role.

APPENDIX

APPENDIX A

QUESTIONNAIRE

Part I: For Children under 21

1. How old are you? _____
2. What is your sex?
 - _____ a) male
 - _____ b) female
3. Where were you born?
 - _____ a) Korea
 - _____ b) U.S.A.
 - _____ c) Other: specify: _____
4. How long have you been in the U.S.A.? _____ years
5. Which is your first language?
 - _____ a) Korean
 - _____ b) English
 - _____ c) Other: specify: _____
6. How well do you speak, read, and write English?

	fluent	somewhat fluent	not very fluent	not fluent at all
a) speak	_____	_____	_____	_____
b) read	_____	_____	_____	_____
c) write	_____	_____	_____	_____

7. How well do you speak, read, and write Korean?

	fluent	somewhat fluent	not very fluent	not fluent at all
a) speak	_____	_____	_____	_____
b) read	_____	_____	_____	_____
c) write	_____	_____	_____	_____

8. How long have you been going to church?

a) In America: _____ years

b) In Korea: _____ years

9. How often do you go to church?

_____ a) More than once a week

_____ b) Once a week

_____ c) Twice a month

_____ d) Every month

_____ e) Few times a year

10. Which language do you prefer to use in your Sunday school?

_____ a) Korean

_____ b) English

_____ c) Doesn't matter

11. If your church was to teach the Bible both in Korean and English, how would you prefer it to be done?

_____ a) Teach on alternate days

_____ b) Teach on alternate years

_____ c) Teach simultaneously

12. Do you think the Korean churches should teach the Korean language to the children who do not understand Korean?

___ a) yes

___ b) not very much

___ c) no

13. How often do you listen to radio programs?

frequently sometimes seldom never

a) In Korean ___ ___ ___ ___

b) In English ___ ___ ___ ___

14. How often do you watch T.V. programs?

frequently sometimes seldom never

a) In Korean ___ ___ ___ ___

b) In English ___ ___ ___ ___

한인고뢰에대한조사설문지

21세이하의청소년을대상으로

당신은 다음어디에 해당하십니까?

1. 연령 _____

2. 성별 남자 _____

 여자 _____

3. 출생지

_____ 한국 _____ 미국 _____ 기타

4. 미국에온지 몇년이나되었습니까? _____ 년

5. 다음언어중 어느것이 제일처음으로사용한말입니까?

_____ 한국 _____ 영어 _____ 기타

6. 당신은 영어를 잘쓰고, 읽고, 말할수있습니까?

 잘한다 그저그렇다 않그런편이다 아주아니다

말하기 _____ _____ _____ _____

읽기 _____ _____ _____ _____

쓰기 _____ _____ _____ _____

7. 당신은 한국말을 잘쓰고, 읽고, 말할수있습니까?

 잘한다 그저그렇다 않그런편이다 아주아니다

말하기 _____ _____ _____ _____

읽기 _____ _____ _____ _____

쓰기 _____ _____ _____ _____

8. 당신이 고뢰나가신지가 얼마나되었습니까?

미국에서 _____ 한국에서 _____

9. 당신은 몇번이나 고뢰나가십니까?

_____ 일주일에만한번이상

_____ 일주일에만한번

_____ 한달에두번

_____ 매달마다

_____ 일년동안에 몇번

10. 당신은 유년주일학교에서 어느나라말을 사용하기를 좋아합니까?

- _____ 한국말
 _____ 영어
 _____ 어느말이나 상관없다

11. 만일 당신의 의고집에서 영어와한국말로 성경공부를 하셨다면 어떻게 하기를 좋아합니까?

- _____ 하루하루바꾸워영어와한국어를사용하여성경공부하는것
 _____ 일년마다바꾸워영어와한국어를사용하여성경공부하는것
 _____ 영어와한국어를동시에사용하여성경공부하기

12. 당신생각에는 한인교회에서 한국말을 모르는사람에게 한국말을가르쳐야 되겠다고 생각하십니까?

- _____ 예
 _____ 그렇게않지않게
 _____ 아니요

13. 당신은몇번이나 라디오프로그램을 듣습니까?

- | | 자주듣는다 | 어느때만 | 드물게 | 아주듣지않는다 |
|------|-------|-------|-------|---------|
| 한국말로 | _____ | _____ | _____ | _____ |
| 영어로 | _____ | _____ | _____ | _____ |

14. 당신은몇번이나 티.비 프로그램을보니까?

- | | 자주본다 | 어느때만 | 드물게 | 아주보지않는다 |
|------|-------|-------|-------|---------|
| 한국말로 | _____ | _____ | _____ | _____ |
| 영어로 | _____ | _____ | _____ | _____ |

Part II: For the parents

1. How old are you? _____
2. What is your sex?
 - _____ a) male
 - _____ b) female
3. How many years have you lived in the United States? _____
4. What kind of membership do you have in your church?
 - _____ a) New attendant
 - _____ b) Catechumen
 - _____ c) Baptized member
5. What is your responsibility in your church?
 - _____ a) deacon
 - _____ b) exhorter
 - _____ c) elder
 - _____ d) minister
 - _____ e) Sunday school teacher
 - _____ f) choir member
 - _____ g) other: specify _____
6. Do you think your children should speak Korean well?
 - _____ a) yes
 - _____ b) no
 - _____ c) doesn't matter
7. What can you do to help your children to speak Korean well?
 - _____ a) Send to Korean language school
 - _____ b) Should teach and use Korean at home
 - _____ c) I don't know

8. Do you think Korean churches should teach the Korean language to your children?
- ___ a) strongly agree
- ___ b) agree
- ___ c) disagree
9. In which language should your children be taught in the church?
- ___ a) In Korean
- ___ b) In English
- ___ c) In both languages
- ___ d) In the language they know the best
10. What do you think about Sunday school program in your church?
- ___ a) I am very satisfied
- ___ b) I am satisfied but there needs to be some change
- ___ c) I am not satisfied at all
11. Do you intend to send your children to an American church?
- ___ a) yes
- ___ b) no
- ___ c) I don't know

한인교회에대한조사설문지학부형을대상으로

이설문은 한인목회성장을위한 한분야에관한것이오니 설문지틀의어시고 해당판
 _____에 " " 표 " _____한에 답을쓰주시기바랍니다

1. 당신의연세는? _____
2. 당신의 성은? 남자 _____ 여자 _____
3. 당신은몇년동안 미국에 살았읍니까? _____
4. 교회에서 당신의신급은?
 _____ 초신자
 _____ 학습교인
 _____ 새벽교인
5. 교회에서 당신의직분은?
 _____ 집사
 _____ 권사
 _____ 장로
 _____ 목사
 _____ 유년주교고사
 _____ 찬양대
 _____ 기타
6. 당신의 자녀가 한국말을잘하기를 원합니까?
 _____ 예 (7번으로가시오)
 _____ 아니요 (8번으로가시오)
 _____ 상관없다 (9번으로가시오)
7. 당신의자녀에게 한국말을 잘하도록어떻게도움니까?
 _____ 한글학교에보낸다
 _____ 집에서한국말을 가르치고사용한다
 _____ 잘모르겠다

8. 한국교회에서 당신의 자녀들에게 한국말을 가르쳐야한다고 생각하십니까?

- _____ 매우찬성한다
 _____ 찬성한다
 _____ 찬성하지 않는다

9. 교회에서 어느나라말로 당신의 아이들에게 가르쳐야한다고 생각하십니까?

- _____ 한국말
 _____ 영어
 _____ 한국말과영어를섞어서
 _____ 아이들이 잘 아는말로

10. 당신교회의 유년주일교 프로그램에 대하여 어떻게 생각하십니까?

- _____ 매우만족한다
 _____ 만족하지만조금바꾸웠으면
 _____ 전혀만족하지 않는다

11. 당신의 아이들을 미국교회로 보내기를 원하십니까?

- _____ 예
 _____ 아니요
 _____ 잘모르겠다

Part III: For the ministers

1. How old are you? _____
2. What is your sex?
 - _____ a) male
 - _____ b) female
3. How many years have you been in the U.S.A.? _____
4. Where did you receive your seminary education?
 - _____ a) In Korea
 - _____ b) In the U.S.A.
 - _____ c) In both countries
 - _____ d) Other: specify _____
5. In what areas are you having difficulties with English in your ministry?
 - _____ a) In social life
 - _____ b) Church administration and office management
 - _____ c) Taking care of church membership
 - _____ d) In education of children
 - _____ e) I am having no difficulty with the language
 - _____ f) Other: specify _____
6. How big is your congregation?

_____ a) Under 50	_____ e) 200 - 250 members
_____ b) 50 - 100 members	_____ f) 250 - 300 members
_____ c) 100 - 150 members	_____ g) 300 and over
_____ d) 150 - 200 members	

7. How long have you had your own congregation?

- ☐ a) Less than 1 year
☐ b) One to three years
☐ c) Three to five years
☐ d) Five to seven years
☐ e) Seven to nine years
☐ f) More than nine years
☐ g) More than 15 years

8. In what language do you feel the children should be taught in your church?

- ☐ a) Korean only ☐ c) Both
☐ b) English only ☐ d) Doesn't matter

9. What languages are you presently using in your Sunday school?

	English	Korean	Both
a) Kindergarten	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) Elementary	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) Junior High	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) Senior High	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e) College	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. Do you have English speaking service for the adults in your church?

- ☐ a) yes
☐ b) no, but plan to have it in future
☐ c) no, but plan to not have it in future

한인교회에 대한 조사 설문지

목사님을 대상으로

이 설문지는 한인목회성장을 위한 한 분야에 관한 것이오니 읽어보시고 해당란
 _____에 " " " " " " _____란에 답을 쓰주시기 바랍니다

1. 연세 _____
2. 성별 남자 _____
 여자 _____
3. 미국오신 지 몇 년이나 되셨습니까? _____
4. 어디에서 신학교육을 받았습니까?
 _____ 한국에서
 _____ 미국에서
 _____ 미국과 한국에서
 _____ 기타 _____에서
5. 목사님의 목회 중 어느 분야에 영어 사용이 어렵습니까?
 _____ 사회생활
 _____ 교회 행정 및 사무관리
 _____ 교인 돌보는 일
 _____ 자녀 교육
 _____ 언어에 불편
 _____ 기타 _____
6. 목사님 교회 직역기는?
 _____ 50명 이하
 _____ 50 — 100명
 _____ 100 — 150명
 _____ 150 — 200명
 _____ 200 — 250명
 _____ 250 — 300명
 _____ 300명 이상

목사님을대상으로 (페이지 2)

7. 현목사님교회의 시무 연한은?

- _____ 1년미만
 _____ 1 - 3년
 _____ 3 - 5년
 _____ 5 - 7년
 _____ 7 - 9년
 _____ 9년이상
 _____ 15년이상

8. 어느나라말로 교회에서 아이들에게 가르쳐야되겠다고 생각합니까?

- _____ 한국말만
 _____ 영어만
 _____ 한국말과영어를동시에
 _____ 상관없다

9. 목사님께서 시무하시는교회의 유년주일학교에서는 어느나라말을 사용합니까?

	영어	한국말	영어와한국말
유치원	_____	_____	_____
국민학교	_____	_____	_____
중학교	_____	_____	_____
고등학교	_____	_____	_____
대학교	_____	_____	_____

10.. 목사님이 시무하시는교회에 어른들을 위한 영어예배가있습니까?

- _____ 예
 _____ 아니요
 _____ 있을예정이다

APPENDIX B

TABLES

Table 1

Socio Demographic Information
(Children under 21)

Variable	Frequency
Age: 12-15	25 (21.7%)
16-18	52 (45.2%)
19-21	38 (33.1%)
Total	115 (100.0%)
Sex: Male	44 (38.3%)
Female	71 (61.7%)
Total	115 (100.0%)
Place of Birth: Korea	98 (85.2%)
U.S.A.	16 (13.9%)
Other	1 (0.9%)
Total	115 (100.0%)

Table 1 (Continued)
Socio-Demographic Information

Variable	Frequency
Length of Stay in the U.S.A.:	
Less Than 5 Years	65 (56.5%)
6-10 Years	31 (27.0%)
11-15 Years	9 (7.8%)
16-18 Years	10 (8.7%)
Total	115 (100.0%)

Table 2
Which Is Your First Language?

Mother Tongue:	Korean	95 (82.6%)
	English	20 (17.4%)
	Total	115 (100.0%)

Table 3
Language Fluency: English, Korean

Language	Fluent	Somewhat	Not Very	Not Fluent	Total
English: Speak	47 (40.9%)	46 (40.0%)	21 (18.2%)	1 (0.9%)	115 (100.0%)
Read	51 (44.3%)	46 (40.0%)	18 (15.7%)	0 (0.0%)	115 (100.0%)
Write	53 (46.1%)	43 (37.4%)	19 (16.5%)	0 (0.0%)	115 (100.0%)
Korean: Speak	63 (54.8%)	32 (27.8%)	13 (11.3%)	6 (5.2%)	114 (99.1%)
Read	61 (53.0%)	23 (20.0%)	16 (13.9%)	14 (12.2%)	114 (99.1%)
Write	57 (49.6%)	20 (17.4%)	21 (18.2%)	16 (13.9%)	114 (99.1%)
Missing observation = 1					

Table 4
Language Fluency (Korean) vs. Length of Stay in the U.S.A.

Language Fluency		Length of Stay in the U.S.A. (Years)				Row Total
		Less than 5	6-10	11-15	16+	
Korean: Speak:	Fluently (Row) (Column)	49 (77.8%) (75.5%)	14 (22.2%) (45.2%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	63 (100.0%) (54.8%)
	Somewhat (Row) (Column)	13 (40.6%) (20.0%)	16 (50.0%) (51.6%)	3 (9.4%) (33.3%)	0 (0.0%) (0.0%)	32 (100.0%) (27.8%)
	Not Very (Row) (Column)	1 (7.7%) (1.5%)	1 (7.7%) (3.2%)	5 (38.5%) (55.6%)	6 (46.1%) (60.0%)	13 (100.0%) (11.3%)
	Not at All (Row) (Column)	1 (16.7%) (1.5%)	0 (0.0%) (0.0%)	1 (16.7%) (11.1%)	4 (66.6%) (40.0%)	6 (100.0%) (5.2%)
	Missing	1 (100.0%) (1.5%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (0.9%)
Column Total		65 (56.5%)	31 (27.0%)	9 (7.8%)	10 (8.7%)	115 (100.0%)

Table 5
Language Fluency (English) vs. Length of Stay in the U.S.A.

Language Fluency	Length of Stay in the U.S.A. (Years)				Row Total
	Less than 5	6-10	11-15	16+	
English: Fluently (Row) (Column)	11 (23.4%) (16.9%)	17 (36.2%) (54.8%)	9 (19.1%) (100.0%)	10 (21.3%) (100.0%)	47 (100.0%) (40.9%)
Somewhat (Row) (Column)	32 (69.6%) (49.2%)	14 (30.4%) (45.2%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	46 (100.0%) (40.0%)
Not Very (Row) (Column)	21 (100.0%) (32.3%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	21 (100.0%) (18.3%)
Not at All	1 (100.0%) (1.5%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (0.9%)
Column Total	65 (56.5%)	31 (27.0%)	9 (7.8%)	10 (8.7%)	115 (100.0%)

Table 6
Language Preference in Sunday School

Church Attendance (in U.S.A.)	Korean	English	Doesn't Matter	Missing	Row Total
Less than 5 Years	40 (54.8%) (80.0%)	12 (16.4%) (34.3%)	20 (27.4%) (69.0%)	1 (1.4%) (100.0%)	73 (100.0%) (63.5%)
6-10 Years	9 (31.0%) (18.0%)	11 (38.0%) (31.4%)	9 (31.0%) (31.0%)	0 (0.0%) (0.0%)	20 (100.0%) (25.2%)
11-15 Years	0 (0.0%) (0.0%)	6 (100.0%) (11.4%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	6 (100.0%) (5.2%)
16+ Years	0 (0.0%) (0.0%)	4 (100.0%) (11.4%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	4 (100.0%) (3.5%)
Missing	1 (33.3%) (2.0%)	2 (66.7%) (5.7%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	3 (100.0%) (2.6%)
Column Total	50 (43.5%)	35 (30.4%)	29 (25.2%)	1 (0.9%)	115 (100.0%)

Table 7
Length of Church Attendance

Length	In U.S.A.	In Korea
Less Than 5 Years	73 (63.5%)	60 (52.2%)
6-10 Years	29 (25.2%)	25 (21.7%)
11-15 Years	6 (5.2%)	17 (14.8%)
16+ Years	4 (3.5%)	10 (8.7%)
Missing	3 (2.6%)	3 (2.6%)
Total	115 (100.0%)	115 (100.0 %)

Table 8
Church Attendance

How Often Do You Go To Church?	Frequency
More Than Once a Week	41 (35.7%)
Once a Week	67 (58.3%)
Twice a Month	6 (5.2%)
Every Month	0 (0.0%)
Missing	1 (0.9%)
Total	115 (100.0%)

Table 9

Should the Korean Churches Teach Korean to Those Who Do Not Understand Korean?
v. Church Attendance in U.S.A.

	Yes	Not Very Much	No	Missing	Row Total
Less Than 5 Years	57 (78.1%) (63.3%)	11 (15.0%) (64.7%)	4 (5.5%) (57.1%)	1 (1.4%) (100.0%)	73 (100.0%) (63.5%)
6-10 Years	24 (82.8%) (26.7%)	3 (10.3%) (17.6%)	2 (6.9%) (28.6%)	0 (0.0%) (0.0%)	29 (100.0%) (25.2%)
11-15 Years	3 (50.0%) (3.3%)	2 (33.3%) (11.8%)	1 (16.7%) (14.3%)	0 (0.0%) (0.0%)	6 (100.0%) (5.2%)
16+ Years	4 (100.0%) (4.4%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	4 (100.0%) (3.5%)
Missing	2 (66.7%) (2.2%)	1 (33.3%) (5.9%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	3 (100.0%) (2.6%)
Column Total	90 (78.2%)	17 (14.8%)	7 (6.1%)	1 (0.9%)	115 (100.0%)

Table 10
Language Preference in Sunday School

Korean	50 (43.5%)
English	35 (30.4%)
Doesn't Matter	29 (25.2%)
Missing	1 (0.9%)
Total	115 (100.0%)

Table 11
If Both English and Korean Offered How
Would You Prefer It?

Teach on Alternate Days	32 (27.8%)
Teach on Alternate Years	4 (3.5%)
Teach Simultaneously	74 (64.3%)
Missing	5 (4.4%)
Total	115 (100.0%)

Table 12
Language Fluency (English) vs. Language Preference in Sunday School

Language Fluency	Korean	English	Doesn't Matter	Missing	Row Total
Speak: Fluently	8 (17.0%) (16.0%)	30 (63.8%) (85.7%)	9 (19.2%) (31.0%)	0 (0.0%) (0.0%)	47 (100.0%) (40.9%)
Somewhat	29 (60.9%) (56.0%)	3 (6.5%) (8.6%)	14 (30.4%) (48.3%)	1 (2.2%) (100.0%)	46 (100.0%) (40.9%)
Not Very	14 (66.7%) (28.0%)	1 (4.7%) (2.9%)	6 (28.6%) (20.7%)	0 (0.0%) (0.0%)	21 (100.0%) (18.3%)
Not at All	0 (0.0%) (0.0%)	1 (100.0%) (2.9%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (0.9%)
Column Total	50 (43.5%)	35 (30.4%)	29 (25.2%)	1 (0.9%)	115 (100.0%)

Table 13
Language Fluency (Korean) vs. Language Preference in Sunday School

Language Fluency	Korean	English	Doesn't Matter	Missing	Row Total
Speak: Fluently	39 (61.9%) (78.0%)	4 (6.3%) (11.4%)	19 (30.2%) (65.5%)	1 (1.6%) (100.0%)	63 (100.0%) (54.8%)
Somewhat	11 (34.3%) (22.0%)	12 (37.5%) (34.3%)	9 (28.1%) (31.0%)	0 (0.0%) (0.0%)	32 (100.0%) (27.8%)
Not Very	0 (0.0%) (0.0%)	13 (100.0%) (37.1%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	13 (100.0%) (11.3%)
Not at All	0 (0.0%) (0.0%)	5 (83.3%) (14.3%)	1 (16.7%) (3.4%)	0 (0.0%) (0.0%)	6 (100.0%) (5.2%)
Missing	0 (0.0%) (0.0%)	1 (100.0%) (2.9%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (0.9%)
Column Total	50 (43.5%)	35 (30.4%)	29 (25.2%)	1 (0.9%)	115 (100.0%)

Table 14

Do You Think the Korean Churches Should
Teach Korean to the Children Who
Do Not Understand Korean?

Yes	90 (78.2%)
Not Very Much	17 (14.8%)
No	7 (6.1%)
Missing	1 (0.9%)
Total	115 (100.0%)

Table 15
Language Fluency vs. Do You Think the Korean Churches
Should Teach Korean to the Children Who Do
Not Understand Korean?

Language Fluency	Yes	Not Very Much	No	Missing	Row Total
English: Speak: Fluently	36 (76.6%) (40.0%)	7 (14.9%) (41.2%)	3 (6.4%) (42.9%)	1 (2.1%) (100.0%)	47 (100.0%) (40.9%)
Somewhat	39 (84.8%) (43.3%)	5 (10.9%) (29.4%)	2 (4.3%) (28.6%)	0 (0.0%) (0.0%)	46 (100.0%) (40.0%)
Not Very	14 (66.7%) (15.6%)	5 (23.8%) (29.4%)	2 (9.5%) (28.6%)	0 (0.0%) (0.0%)	21 (100.0%) (18.2%)
Not at All	1 (100.0%) (1.1%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (0.9%)
Column Total	90 (78.2%)	17 (14.8%)	7 (6.1%)	1 (0.9%)	115 (100.0%)

Table 15 (Continued)

Language Fluency	Yes	Not Very Much	No	Missing	Row Total
Korean: Speak: Fluently	51 (81.0%) (56.7%)	9 (14.3%) (52.9%)	3 (4.8%) (42.9%)	0 (0.0%) (0.0%)	63 (100.0%) (54.8%)
Somewhat	23 (71.9%) (25.6%)	4 (12.5%) (23.5%)	4 (12.5%) (57.1%)	1 (3.1%) (100.0%)	32 (100.0%) (27.8%)
Not Very	11 (84.6%) (12.2%)	2 (15.4%) (11.8%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	13 (100.0%) (11.3%)
Not at All	4 (66.7%) (4.4%)	2 (33.3%) (11.8%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	6 (100.0%) (5.2%)
Missing	1 (100.0%) (1.1%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (0.9%)
Column Total	90 (78.2%)	17 (14.8%)	7 (6.1%)	1 (0.9%)	115 (100.0%)

Table 16
How Often Do You Listen To Radio Programs and Watch T.V. Programs?

Programs	Frequently	Sometimes	Seldom	Never	Total
Radio: In Korean	7 (6.1%)	20 (17.4%)	32 (27.8%)	49 (42.6%)	108 (93.9%)
In English	70 (60.9%)	31 (27.0%)	9 (7.8%)	2 (1.7%)	112 (97.4%)
T.V.: In Korean	23 (20.0%)	49 (41.7%)	30 (26.1%)	11 (9.6%)	112 (97.4%)
In English	59 (51.3%)	41 (35.7%)	11 (9.6%)	3 (2.6%)	114 (99.1%)

Table 17
Radio vs. Length of Stay in the U.S.A.

Radio (Korean)	Less than 5	6-10	11-15	16+	Row Total
Frequently	7 (100.0%) (10.8%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	7 (100.0%) (6.1%)
Sometimes	16 (80.0%) (24.6%)	3 (15.0%) (9.7%)	1 (5.0%) (11.1%)	0 (0.0%) (0.0%)	20 (100.0%) (17.4%)
Seldom	19 (54.4%) (29.2%)	7 (21.9%) (22.6%)	1 (3.1%) (11.1%)	5 (15.6%) (50.0%)	32 (100.0%) (27.8%)
Never	18 (36.8%) (27.7%)	20 (40.8%) (64.5%)	6 (12.2%) (66.7%)	5 (10.2%) (50.0%)	49 (100.0%) (42.6%)
Missing	5 (71.4%) (7.7%)	1 (14.3%) (3.2%)	1 (14.3%) (11.1%)	0 (0.0%) (0.0%)	7 (100.0%) (6.1%)
Column Total	65 (56.5%)	31 (27.0%)	9 (7.8%)	10 (8.7%)	115 (100.0%)

Table 17 (Continued)

Radio (English)	Less than 5	6-10	11-15	16+	Row Total
Frequently	27 (38.5%) (41.5%)	25 (35.7%) (80.6%)	9 (12.9%) (100.0%)	9 (12.9%) (90.0%)	70 (100.0%) (60.9%)
Sometimes	27 (87.1%) (41.5%)	3 (9.7%) (9.7%)	0 (0.0%) (0.0%)	1 (3.2%) (10.0%)	31 (100.0%) (27.0%)
Seldom	7 (77.8%) (10.8%)	2 (22.2%) (6.4%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	9 (100.0%) (7.8%)
Never	1 (50.0%) (1.5%)	1 (50.0%) (3.2%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	2 (100.0%) (1.7%)
Missing	3 (100.0%) (4.6%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	3 (100.0%) (2.6%)
Column Total	65 (56.5%)	31 (27.0%)	9 (7.8%)	10 (8.7%)	115 (100.0%)

Table 18
T.V. vs. Length of Stay in the U.S.A.

T.V. (Korean)	Less than 5	6-10	11-15	16+	Row Total
Frequently	19 (82.6%) (29.2%)	4 (17.4%) (12.9%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	23 (100.0%) (20.0%)
Sometimes	26 (54.2%) (40.1%)	13 (27.1%) (41.9%)	3 (6.2%) (33.3%)	6 (12.5%) (60.0%)	48 (100.0%) (41.7%)
Seldom	15 (50.0%) (23.1%)	9 (30.0%) (29.0%)	4 (13.3%) (44.4%)	2 (6.7%) (20.0%)	30 (100.0%) (26.1%)
Never	3 (27.3%) (4.6%)	4 (36.3%) (12.9%)	4 (18.2%) (22.2%)	4 (18.2%) (20.0%)	11 (100.0%) (9.6%)
Missing	2 (66.7%) (3.1%)	1 (33.3%) (3.2%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	3 (100.0%) (2.6%)
Column Total	65 (56.5%)	31 (27.0%)	9 (7.8%)	10 (8.7%)	115 (100.0%)

Table 18 (Continued)

T.V. (English)	Less than 5	6-10	11-15	16+	Row Total
Frequently	29 (49.1%) (45.3%)	20 (33.9%) (64.5%)	5 (8.5%) (55.6%)	5 (8.5%) (50.0%)	59 (100.0%) (51.8%)
Sometimes	28 (68.3%) (43.8%)	7 (17.1%) (22.6%)	3 (7.3%) (33.3%)	3 (7.3%) (30.0%)	41 (100.0%) (36.0%)
Seldom	4 (36.4%) (6.2%)	4 (36.4%) (12.9%)	1 (9.1%) (11.1%)	2 (18.1%) (20.0%)	11 (100.0%) (9.6%)
Never	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (100.0%) (0.0%)
Missing	3 (100.0%) (4.7%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	3 (100.0%) (2.6%)
Column Total	64 (56.1%)	31 (27.2%)	9 (7.9%)	10 (8.8%)	114 (100.0%)

Table 19
Socio-Demographic Information
(Parents)

Variable	Frequency
Age: 24-30	17 (12.0%)
31-40	55 (38.7%)
41-50	43 (30.3%)
51-60	17 (12.0%)
60+	8 (5.6%)
Missing Cases	2 (1.4%)
Total	142 (100.0%)
Sex: Male	84 (59.2%)
Female	57 (40.1%)
Missing	1 (0.7%)
Total	142 (100.0%)

Table 19 (Continued)

	Frequency
Length of Stay in the U.S.A.:	
5 Years and Less	73 (51.4%)
6-10	40 (28.2%)
11-15	10 (7.1%)
16-20	5 (3.5%)
21+	8 (5.6%)
Missing	6 (4.2%)
Total	142 (100.0%)

Table 20

Length of Stay in the U.S.A. vs. In Which Language
Should Your Children be Taught in the Church?

	Korean	English	Both	Know Best	Row Total
5 Years and Less	37 (50.7%) (66.1%)	2 (2.7%) (22.2%)	33 (45.2%) (45.2%)	1 (1.4%) (25.0%)	73 (100.0%) (51.4%)
6-10	12 (30.0%) (21.4%)	1 (2.5%) (11.1%)	26 (65.0%) (35.6%)	1 (2.5%) (25.0%)	40 (100.0%) (28.2%)
11-15	2 (20.0%) (3.6%)	1 (10.0%) (11.1%)	6 (60.0%) (8.2%)	1 (10.0%) (25.0%)	10 (100.0%) (7.1%)
16-20	2 (40.0%) (3.6%)	1 (20.0%) (11.1%)	2 (40.0%) (2.7%)	0 (0.0%) (0.0%)	5 (100.0%) (3.5%)
20+	3 (37.5%) (5.4%)	3 (37.5%) (33.3%)	1 (12.5%) (1.3%)	1 (12.5%) (25.0%)	8 (100.0%) (5.6%)
Missing	0 (0.0%) (0.0%)	1 (16.7%) (11.1%)	5 (83.3%) (6.8%)	0 (0.0%) (0.0%)	6 (100.0%) (4.2%)
Column Total	56 (39.4%)	9 (6.4%)	73 (51.4%)	4 (2.8%)	142 (100.0%)

Table 21
Church Membership

Kind of Membership	Frequency
New	23 (16.2%)
Catechumen	3 (2.1%)
Baptized Member	114 (80.3%)
Missing	2 (1.4%)
Total	142 (100.0%)

Table 22
Responsibility in the Church

	Frequency
Deacon	64 (45.1%)
Exhorter	10 (7.0%)
Elder	5 (3.5%)
Minister	2 (1.4%)
Sunday School Teacher	1 (0.7%)
Choir Member	5 (3.5%)
Other	45 (31.7%)
Missing	10 (7.1%)
Total	142 (100.0%)

Table 23
Should Your Children Speak Korean Well?

Answers	Frequency
Yes	134 (94.4%)
No	1 (0.7%)
Doesn't Matter	2 (1.4%)
Missing	5 (3.5%)
Total	142 (100.0%)

Table 24

What Can You Do to Help Your Children To Speak
Korean Well?

Send to Korean Language School	29 (20.4%)
Should Teach and Use Korean at Home	93 (65.5%)
I Don't Know	9 (6.3%)
Missing	11 (7.8%)
Total	142 (100.%)

Table 25

Length of Stay in the U.S.A. vs. What Can You Do to Help
Your Children to Speak Korean Well?

	Less than 5	6-10	11-15	16-20	20+	Missing	Total
Send to Korean Language School	17 (58.6%) (23.3%)	5 (17.3%) (12.5%)	2 (6.9%) (20.0%)	0 (0.0%) (0.0%)	3 (10.3%) (37.5%)	2 (6.9%) (33.3%)	29 (100.0%) (20.4%)
Should Teach and Use Korean at Home	46 (49.5%) (63.0%)	31 (33.3%) (77.5%)	7 (7.6%) (70.0%)	3 (3.2%) (60.0%)	3 (3.2%) (37.5%)	3 (3.2%) (50.0%)	93 (100.0%) (65.5%)
I Don't Know	2 (22.2%) (2.7%)	4 (44.5%) (10.0%)	0 (0.0%) (0.0%)	1 (11.1%) (20.0%)	1 (11.1%) (12.5%)	1 (11.1%) (16.7%)	9 (100.0%) (6.3%)
Missing	8 (72.2%) (11.0%)	0 (0.0%) (0.0%)	1 (9.1%) (10.0%)	1 (9.1%) (20.0%)	1 (9.1%) (12.5%)	0 (0.0%) (0.0%)	11 (100.0%) (7.8%)
Column Total	73 (51.4%)	40 (28.2%)	10 (7.1%)	5 (3.5%)	8 (5.6%)	6 (4.2%)	142 (100.0%)

Table 26
Should the Church Teach Korean?

Strongly Agree	104 (73.2%)
Agree	35 (24.7%)
Disagree	2 (1.4%)
Missing	1 (0.7%)
Total	142 (100.0%)

Table 27
In Which Language Should Your Children
Be Taught in the Church?

In Korean	56 (39.5%)
In English	9 (6.3%)
In Both Languages	73 (51.4%)
In the Language They Know Best	4 (2.8%)
Total	142 (100.0%)

Table 28

What Do You Think About Sunday School
Programs in Your Church?

Very Satisfied	56 (39.4%)
Satisfied But Needs Change	58 (40.9%)
Not Satisfied At All	7 (4.9%)
Missing	21 (14.8%)
Total	142 (100.0%)

Table 29

Do You Intend to Send Your Children
to An Anglo Church?

Yes	14 (9.9%)
No	108 (76.0%)
Don't Know	18 (12.7%)
Missing	2 (1.4%)
Total	142 (100.0%)

Table 30

Do You Intend to Send Your Children to an Anglo Church?
vs. Satisfaction of Sunday School Program

	Yes	No	Don't Know	Missing	Row Total
Very Satisfied	9 (16.1%) (64.3%)	44 (78.6%) (40.7%)	3 (5.4%) (16.7%)	0 (0.0%) (0.0%)	56 (100.0%) (39.4%)
Satisfied But Needs Change	2 (3.4%) (14.3%)	45 (77.6%) (41.7%)	9 (15.6%) (50.0%)	2 (3.4%) (100.0%)	58 (100.0%) (40.9%)
Not Satisfied At All	1 (14.3%) (7.1%)	5 (71.4%) (4.6%)	1 (14.3%) (5.6%)	0 (0.0%) (0.0%)	7 (100.0%) (4.9%)
Missing	2 (9.5%) (14.3%)	14 (66.7%) (13.0%)	5 (23.8%) (27.8%)	0 (0.0%) (0.0%)	21 (100.0%) (14.8%)
Column Total	14 (9.9%)	108 (76.0%)	18 (12.7%)	2 (1.4%)	142 (100.0%)

Table 31
Socio-Demographic Information
(Ministers)

Variable	Frequency
Age: 40 and Under	4 (15.4%)
41-50	6 (23.1%)
51-60	8 (30.8%)
61+	5 (19.2%)
Missing	3 (11.5%)
Total	26 (100.0%)
Sex: Male	24 (92.4%)
Female	1 (3.8%)
Missing	1 (3.8%)
Total	26 (100.0%)

Table 31 (Continued)

Variable	Frequency
Seminary Education:	
In Korea	12 (92.4%)
In U.S.A.	2 (7.6%)
Both	12 (46.2%)
Total	26 (100.0%)
Length of Stay in U.S.A.	
Less than 5 Years	10 (38.5%)
6-10	10 (38.5%)
11-15	2 (7.7%)
16-20	2 (7.7%)
20+	2 (7.7%)
Total	26 (100.0%)

Table 32
Language Difficulty Faced by the Ministers

Difficulties With English in Social Life	5 (19.3%)
Church Administration and Office Management	9 (34.6%)
Taking Care of Church Membership	1 (3.8%)
In Education of Children	2 (7.7%)
Difficulty With the Language in General	6 (23.1%)
Other	1 (3.8%)
Missing	2 (7.7%)
Total	26 (100.0%)

Table 33

Difficult Areas in Using English vs. Length of Stay in the U.S.A.

	Less Than 5	6-10	11-15	16-20	21+	Row Total
Social	3 (60.0%) (30.0%)	1 (20.0%) (10.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (20.0%) (50.0%)	5 (100.0%) (19.3%)
Church Admini- stration- Management	4 (44.5%) (40.0%)	3 (33.3%) (30.0%)	0 (0.0%) (0.0%)	2 (22.2%) (100.0%)	0 (0.0%) (0.0%)	9 (100.0%) (34.6%)
Taking Care of Members	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (50.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (3.8%)
Educating the Children	0 (0.0%) (0.0%)	2 (100.0%) (20.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	2 (100.0%) (7.7%)
Language Difficulty In General	3 (50.0%) (30.0%)	3 (50.0%) (30.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	6 (100.0%) (23.1%)

Table 33 (Continued)

	Less than 5	6-10	11-15	16-20	21+	Row Total
Other	0 (0.0%) (0.0%)	1 (100.0%) (10.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (3.8%)
Missing	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (50.0%) (50.0%)	0 (0.0%) (0.0%)	1 (50.0%) (50.0%)	2 (100.0%) (7.7%)
Column Total	10 (38.5%)	10 (38.5%)	2 (7.7%)	2 (7.7%)	2 (7.7%)	26 (100.0%)

Table 34
Membership of the Church

Under 50	5 (19.3%)
50-100	9 (34.6%)
100-150	4 (15.4%)
150-200	1 (3.8%)
200-250	1 (3.8%)
250-300	2 (7.7%)
300+	4 (15.4%)
Total	26 (100.0%)

Table 35
Length of Church (Years)

Less than 1	3 (11.5%)
1-3	8 (30.8%)
3-5	4 (15.4%)
5-7	3 (11.5%)
7-9	2 (7.7%)
9+	1 (3.8%)
15+	5 (19.3%)
Total	26 (100.0%)

Table 36
In What Language Do You Feel the Children
Should be Taught in Your Church?

Korean Only	8 (30.8%)
English Only	0 (0.0%)
Both	17 (65.4%)
Doesn't Matter	1 (3.8%)
Total	26 (100.0%)

Table 37

Seminary Education Received vs. In What Languages Should
the Children Be Taught?

	In Korea	U.S.A.	Both	Row Total
Korean Only	4 (50.0%) (33.3%)	0 (0.0%) (0.0%)	4 (50.0%) (33.3%)	8 (100.0%) (30.8%)
English Only	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)
Both	8 (47.1%) (66.7%)	2 (11.8%) (100.0%)	7 (41.2%) (58.3%)	17 (100.0%) (65.4%)
Doesn't Matter	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (8.3%)	1 (100.0%) (3.8%)
Column Total	12 (46.2%)	2 (7.7%)	12 (46.2%)	26 (100.0%)

Table 38
Seminary Education Received vs. Language Usage in Sunday School

	Korea	U.S.A.	Both	Row Total
Kindergarten: English	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (8.3%)	1 (100.0%) (3.8%)
Korean	6 (75.0%) (50.0%)	0 (0.0%) (0.0%)	2 (25.0%) (16.7%)	8 (100.0%) (30.8%)
Both	6 (35.3%) (50.0%)	2 (11.8%) (100.0%)	9 (52.9%) (75.0%)	17 (100.0%) (65.4%)
Elementary: English	1 (33.3%) (8.3%)	0 (0.0%) (0.0%)	2 (66.7%) (16.7%)	3 (100.0%) (11.5%)
Korean	7 (77.8%) (58.3%)	0 (0.0%) (0.0%)	2 (22.2%) (16.7%)	9 (100.0%) (34.6%)
Both	4 (28.6%) (33.3%)	2 (14.3%) (100.0%)	8 (57.1%) (66.7%)	14 (100.0%) (53.9%)

Table 38 (Continued)

		Korea	U.S.A.	Both	Row Total
Jr. High	English	1 (50.0%) (8.3%)	0 (0.0%) (0.0%)	1 (50.0%) (8.3%)	2 (100.0%) (7.7%)
	Korean	9 (75.0%) (75.0%)	0 (0.0%) (0.0%)	3 (25.0%) (25.0%)	12 (100.0%) (46.2%)
	Both	2 (16.7%) (16.7%)	2 (16.7%) (100.0%)	8 (66.6%) (66.7%)	12 (100.0%) (46.2%)
Sr. High	English	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (8.3%)	1 (100.0%) (3.8%)
	Korean	9 (69.2%) (75.0%)	0 (0.0%) (0.0%)	4 (30.8%) (33.3%)	13 (100.0%) (50.0%)
	Both	3 (25.0%) (25.0%)	2 (16.7%) (100.0%)	7 (58.3%) (58.3%)	12 (100.0%) (46.2%)

Table 38 (Continued)

		Korea	U.S.A.	Both	Row Total
College:	English	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (8.3%)	1 (100.0%) (3.8%)
	Korean	9 (60.0%) (75.0%)	1 (6.7%) (50.0%)	5 (33.3%) (41.7%)	15 (100.0%) (57.7%)
	Both	3 (30.0%) (25.0%)	1 (10.0%) (50.0%)	6 (60.0%) (50.0%)	10 (100.0%) (38.5%)
Column Total		12 (46.2%)	2 (7.7%)	12 (46.2%)	26 (100.0%)

Table 39
Seminary Education Received vs. English Service for Adults

	Korea	U.S.A.	Both	Row Total
Yes	0 (0.0%) (0.0%)	1 (100.0%) (100.0%)	0 (0.0%) (0.0%)	1 (100.0%) (4.2%)
No	9 (56.2%) (81.8%)	0 (0.0%) (0.0%)	7 (43.8%) (58.3%)	16 (100.0%) (66.7%)
No, But Plan To	2 (28.6%) (18.2%)	0 (0.0%) (0.0%)	5 (71.4%) (41.7%)	7 (100.0%) (29.1%)
Column Total	11 (45.8%)	1 (4.2%)	12 (50.0%)	24 (100.0%)
Number of Missing Observations = 2				

Table 40
What Language Are You Presently Using in Your Sunday School?

	English	Korean	Both	Total
Kindergarten	1 (3.8%)	8 (30.8%)	17 (65.4%)	26 (100.0%)
Elementary	3 (11.5%)	9 (34.6%)	14 (53.9%)	26 (100.0%)
Jr. High	2 (7.6%)	12 (46.2%)	12 (46.2%)	26 (100.0%)
Sr. High	1 (3.8%)	13 (50.0%)	12 (46.2%)	26 (100.0%)
College	1 (3.8%)	15 (57.7%)	10 (38.5%)	26 (100.0%)

Table 41
Do You Have an English Service For
the Adults?

	Frequency
Yes	1 (3.8%)
No, Don't Plan To	16 (61.6%)
No, But Plan To	7 (26.9%)
Missing	2 (7.7%)
Total	26 (100.0%)

Table 42

How Long Have You Had Your Own Congregation? vs. Both Languages
Used in Sunday School

	1	1-3	3-5	5-7	7-9	9+	15+	Row Total
Kindergarten	2 (11.8%) (66.7%)	5 (29.4%) (62.5%)	3 (17.6%) (75.0%)	2 (11.8%) (66.7%)	2 (11.8%) (100.0%)	1 (5.9%) (100.0%)	2 (11.8%) (40.0%)	17 (65.4%)
Elementary	2 (14.3%) (66.7%)	5 (37.5%) (62.5%)	2 (14.3%) (50.0%)	2 (14.3%) (66.7%)	0 (0.0%) (0.0%)	1 (7.1%) (100.0%)	2 (14.3%) (40.0%)	14 (53.8%)
Jr. High	2 (16.7%) (66.7%)	4 (33.3%) (50.0%)	2 (16.7%) (50.0%)	1 (8.3%) (33.3%)	0 (0.0%) (0.0%)	1 (8.3%) (100.0%)	2 (16.7%) (40.0%)	12 (46.2%)
Sr. High	2 (16.7%) (66.7%)	4 (33.3%) (50.0%)	2 (16.7%) (50.0%)	0 (0.0%) (0.0%)	1 (8.3%) (50.0%)	1 (8.3%) (100.0%)	2 (16.7%) (40.0%)	12 (46.2%)
College	1 (10.0%) (33.3%)	5 (50.0%) (62.5%)	2 (20.0%) (50.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	2 (20.0%) (40.0%)	10 (38.5%)
	N=3	N=8	N=4	N=3	N=2	N=1	N=5	N=26

Table 43
How Long Have You Had Your Congregation? vs. English
Service for Adults

	1	1-3	3-5	5-7	7-9	9+	15+	Row Total
Yes	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	0 (0.0%) (0.0%)	1 (100.0%) (20.0%)	1 (100.0%) (4.2%)
No	0 (0.0%) (0.0%)	7 (43.8%) (87.5%)	1 (6.3%) (33.3%)	3 (18.3%) (100.0%)	1 (6.3%) (50.0%)	0 (0.0%) (0.0%)	4 (25.0%) (80.0%)	16 (100.0%) (66.7%)
No, But Plan To	2 (28.6%) (100.0%)	1 (14.3%) (12.5%)	2 (28.6%) (66.7%)	0 (0.0%) (0.0%)	1 (14.3%) (50.0%)	1 (14.3%) (100.0%)	0 (0.0%) (0.0%)	7 (100.0%) (29.1%)
Column Total	2 (8.3%)	8 (33.3%)	2 (12.5%)	2 (12.5%)	2 (8.3%)	1 (4.2%)	5 (20.8%)	24 (100.0%)
Number of Missing Observations = 2								

BIBLIOGRAPHY

- Ansfield, Moshe. Psycho-linguistic Prospectives on Language Learning. Valdman (Ed), 1966.
- Fishman, J. Language Loyalty in the U.S.A.: the Maintenance and Perpetuation of Non English Mother Tongues by American Ethnic and Religious Groups. Hague: Mouton, 1966.
- Greely, Andrew M., and Gregory Baum. Ethnicity. New York: Seabury Press, 1977.
- Hornby, Peter. Bilingualism: Psychological, Social, and Educational Implications. New York: Academic Press, 1977.
- Huhr, Won Moo, and Kwang Chung Kim. Korean Immigrants in the Los Angeles Area: A Sociological Study. Macomb: Western Illinois University, 1979.
- The Interpreter's Dictionary of the Bible. New York: Abingdon Press, 1962. 4 vols.
- Isaac, Stephen. Handbook in Research and Evaluation. San Diego: Edits, 1977.
- Kim, Bok Lim. "An Appraisal of Korean Immigrants Service of Needs." Social Casework, LVII (March 1976), 143.
- Kim, Hyung-chan, and Wayne Patterson. The Koreans in America: 1892-1974. Dobbs Ferry, NY: Ocean, 1974.
- Kim, Warren Y. Koreans in America. Seoul: Po Chin Chai, 1971.
- Kitano, Harry H. L. Race Relations. Englewood Cliffs: Prentice-Hall, 1974.
- Kopan, A. T. Melting Pot: Myth or Reality, in Cultural Problem. Berkeley: McCutchan, 1974.
- The Korean Directory of Southern California. Los Angeles: Keys, 1977, 1979.
- Lambert, Wallace. The Effects of Bilingualism on the Individual: Cognitive and Socio-Cultural Consequences. Rowley, MA: Newbury House, 1972.
- Larson, Donald N., and William A. Smalley. Becoming Bilingual. South Pasadena: William Carey Library, 1972.

- Lyu, Kingsley K. "Korean Nationalist Activities in Hawaii and the Continental United States, 1900-1945: Part I: 1900-1919." American Journal, IV, 1 (1977), 23-90.
- Moreau, Jules Laurence. Language and Religions Language. Philadelphia: Westminster Press, 1961.
- Ryrie, Charles Caldwell. The Ryrie Study Bible. Chicago: Moody Press, 1978.
- Shin, Linda. Koreans in America, 1903-1945. An Asian-American Reader. Los Angeles: Asian American Studies Center, U.C.L.A., 1971.
- Woo, Wesley S. The History of Pacific and Asian American Churches in Their Communities. Berkeley: Pacific and Asian American Center for Theology and Strategies, 1977.
- Yip, Beverly C. Understanding of the Pan Asian Client. San Diego: Union of Pan Asian Community, 1978.
- Yu, Eui-Young. "Koreans in America: An Emerging Ethnic Minority." Amerasia Journal, IV, 1 (1977), 117-131.